

Hegel's Logic and Applications in Marxism

By Jean-Paul Sartre (1970)

I. Being and Nothingness in my work and re-working it to the Critique

I meant a conscious individual is then joining a demonstration which makes him a Master and others irrelevant series and the woman is a master but can also just be a slave of the man. I mean though ignore this as well, what I call a power relation in a fight.

II. Developing Social Theories out of Master-Slave dialectics

Now Hyppolite and Althusser argue it is just life and lyricism, their reflection is Spectres of Hegel -a precision on their

irrelevance – that one just gets onto a black board and describes jottings and teaches and that is life – and on the street something goes on and Communism is with us here in the march.

III. Social theory is actually and instead of this letter style of even Lacan and his formalism – social theory rejecting the French formalism even of Badiou some type of mathematical philosopher he calls himself who then calls it maximal and minimum which is an order which is then about demonstrations alone and economics as objective only.

No, social theory is better than this – it is not about their version of this either – what Badiou calls a objective person mediated by two others and his life following truth and others as not true in fact, or true, it depends.

IV. No, my own work in Hegel and Master-Slave is better – with recent comments on Sirohi

I meant that it is exactly that – my social theory as well – a type of person on the road is lesser than me as an intellectual but just that all the time.

Sirohi has expanded this whole theory – he argues it is about ensembles, and practical ensembles and lecturing and topics for Althusser as well – but also maybe a Cornel West detour which is about black rights in America and class action.

We love this style of Sirohi – it is like arguing about dyads and triads and series on the road.